

Heavenly Converse :
OR, A
DISCOURSE
Concerning the Communion
between the
Saints on Earth,
AND THE
Spirits of Just Men
Made PERFECT in
HEAVEN.
Grounded upon *Heb. XII. XXIII.*

By *OLIVER HERWOOD*, an
unworthy Minister of the Gospel.

JOHN. IV. XXXVI.

*And he that Reapeth receiveth Wages, and ga-
thereth Fruit unto Life Eternal; that both he that
Soweth, and he that Reapeth, may Rejoyce-together.*

Aug. Confes. Lib. 9. cap. 3.

*Ibi vivis [Nebridius] et bibit quante potest Sapientiam pro avi-
ditate sua, sine fine foelix, nec sic cum aroitor inebrians ex eis, ut
Obliviscator mei, cum tu Domine, quem potat ille, nostri sis memor.*

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T H E
P R E F A C E
T O T H I S
T R E A T I S E.

D*Ivine Providence having of late removed from the Stage of this World, many worthy Ministers, pious Relations, and choice Christian Friends, I be-
thought my self what Use might be made of them, though their Bodies be laid in the silent Dust; and in that respect they are For-
gotten, as a dead Man out of Mind, in the Land of Forget-ful-
fulness : Whether active, or passive ; themselves not remem-
bring*

Psalm 31.
12.
Psalm 88.
12.

* 2

bring any thing, or others remembering them: Yet, notwithstanding, they are alive to God, and with God; and the memory of the Just is Blessed, and must not be altogether forgotten by Survivors. If it become us not to be Slothful, but followers of them, who through Faith and

Pre. 10. 7. Patience, inherit the Promises, then must we also remember them to that end. And if God write

Heb. 6. 12. a Book of Remembrance concerning them, surely we must; and not only of their Actings, whilst in the Flesh with us, but of their present State and Actings in that blessed State above, so far as our limited Capacities can conceive of them according to Scripture-Revelation; and conform ourselves to them according

Mal. 3. 16. to the Platform of Prayer taught

Mat. 6. 10. us by our Saviour, [Thy Will be done in Earth as it is in Heaven.]

This

This Conformity to the Saints above, and Communion with them, is a Duty seldom studied, and as rarely Practiced. Divines tell us of a Sevenfold Communion that Saints have :

Dr. Pic-
son on the
Creed, pag.
714.

1. *They have Communion with God the Father, 1. John 13.*

2. *With Christ, the Son, 1 Cor. 1. 19.*

3. *With the Holy-Ghost, Psal. 21.*

4. *With the holy Angels, Heb. 1. 14.*

5. *With all the true Members of Christ's mystical Body on Earth, Ephes. 4. 12. 13.*

6. *With the members of the same Society, 1. Joh. 13. 7.*

7. A Communion with the Saints departed.

This is that which is handled in the ensuing Treatise.

That this Communion of Saints is a fundamental Article of a Christian's Faith cannot be denied ; (tho' by many misinterpreted and practically decryed,) yet many that stand up at it, will not stand to it ; most Men confining their Communion to their own party, excluding all from their Fellowship, that differ from them, though in tollerable Things : Most understand not how Christians instant in place, can have any Communion in Spirit, tho' Paul saith to the Church

Col. 2. 5. at Coloss, [Tho' I be absent in the Flesh, yet am I with you in the Spirit.] Many are Dark, most of Private, few of Catholick Spirits, to think and act according to the Latitude of this Principle.

*I think its beyond all Question,
that the Church of God is rightly
Distributed into Militant here on
Earth, and that called Triumphant
in Heaven: there is an upper
and lower part of the New-Je-
rusalem: That above is free,
which is the Mother of us all. Gal. 4. 26.
The Cabalists observe that the
Word Jerusalem, is of the dual
Number, to denote both an Hea-
venly and Earthly City; and they
say, the taking away of the Letter
Jod out of Jerusalem, [2 Sam.
5. 13. מְנוּשָׁרָם] doth intimate
the taking away the Earthly and
establisshing the Heavenly: But
that above, and this below, differ
not in Specie, but in Gradu, not
Kind, but Degree; both are Chil-
dren of one Father, have Union
to one Head, are Members of the
same Body, animated by one and
the same Spirit, are imployed in
the same Service, for the same
common End, the advancement of
* 4 God's*

God's Glory : These in the lower room, have the earnest of the Spirit, which is a Pledge of that Felicity they above enjoy; they are endeared to them in Affection, reverence their Memory, imitate their Holiness, hope and long to be with them ; but dare not Adore them, or beg their Suffrages for them in their Prayers, or their Merits to pass for them, which were contrary to Scripture, irrational, because they know not our Hearts ; injurious to Christ our Mediator, and absolute Idolatry, as Protestant Divines have demonstrated sufficiently against the Papists.

Another Opinion of some of the Ancients have degraded the Saints departed ; some thinking their Souls are shut up in some Subterraneous places till the day of Judgment ; only Martyrs enter Paradise, which (they say) is a place beneath the Heavens ; but
we

we believe Paul's description of Paradise to be in the third Heaven, 2 Cor. 12. 24. And that the Angels carry'd Lazarus into Luke 16. Abraham's Bosom: and that the 22. Thief upon the Cross went im- Luke 23. mediately into that Paradise 34. where Christ himself was: And that the Spirits of just Men, are upon their dissolution quickly made Perfect in the immediate enjoyment of God. There was but a moment of interval betwixt Phil. 1. Paul's being in Flesh, and his be- 23. 24. ing with Christ in Glory.

Well then, we do strictly believe, That our godly Friends and Relations, dying in the Lord, are hoised up through the Air, (the Devils Territories) into the Emperean Heavens, and there shall be ever with the Lord, 1 Thes. 4. and see God face to Face; 17. where God is glorified in his 2 Thes. 1. Saints, and admir'd in all them 10. 1 Cor. 6. 2. that

Rev. 3. 21.

that Believe : *Yea, the Saints shall judge the World, and sit with Christ in his Throne. O happy Day! O triumphant Joy! Doth it not make our Hearts leap within us, to consider that our Parents, Children, Husbands, Wives, dear Christian Friends, with whom we have Walked, Watched, Fasted, Prayed, are now safely lodged in the Mansions above? It's true, we miss their Company, but should not Love to them drown our Sorrow for them? Should not godly Sympathy make us Rejoyce with them that Rejoyce? Shall we not by Faith see them standing on the Shore, arriv'd in that blessed Haven, where we hope in God's time to be, though now tossed on this tumultuous Sea? They behold us, and with us safe with them, as we pray for the Resurrection of their Bodies: We may be glad that the Society above is increased.*

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ints sed, thò we be diminished here be-
 fit low ; yet Praying and hoping the
 O Lord will add unto his Church
 Joy ! daily such as shall be Saved, and Mat. 28.
 arts will be with it to the end of 20.
 that the World.

*What a blessed Prospect can
 Faith make, when this piercing Eye
 can peep through the Curtains of
 Mortality, and with Stoned Ste-
 phen behold God the Father, and
 Jesys in our Flesh, at God's
 right-hand, an innumerable com-
 pany of Angels, the general Af-
 sembly and Church of the First-
 born, written in Heaven, and the
 Spirits of just men made perfect ;
 even those who but lately were ac-
 counted the Scorn and Off-scouring
 of the World ; Hated, Nick-na-
 med, Fined, Imprisoned, Banished,
 not judged Worthy a room in the
 Church, nor on Earth, by the ma-
 lignant World. O strange Change !
 to see these very Saints enter-
 tained*

X
Rev. 7. 9.

tained with Applause, cloathed with white Robes, and Palms in their hands, in token of Triumph, and admitted into the Presence-Chamber, whilst their cruel and cursed Adversaries are thrust down amongst Devils, in Regions of Darkness for Ever. O who would not be a Child of God in Rags, rather than sit with Prophane Princes in their greatest Glory !

Consent and Harmory is the Perfection of the Universe, as the Musick of the Spheres. Divines tell us of a Threefold Unity.

1. *Of Persons in one Nature ; as the Three Persons of the Trinity, Father, Son, and Holy-Ghost.*

2. *Of two Natures in one Person ; the Divine and Humane in Christ.*

3. *Of many Persons and Natures in one Quality and Disposition : This is in the Mystical Body*

Body of Christ This is in some Measure begun here, and perfected in Heaven, when all shall sing the Song of Moses and of the Lamb, and no jarring in the Musick. O happy Day when they shall see Eye to Eye, and serve God with one Consent! Who would not be glad to join with that Consort and Quire? Who would not long and say, Woe is me that I dwell in Meshech, that I dwell in the Tents of Kedar! My Soul hath long dwelt with them that hate Peace. In Heaven there's no Babel-builders, no Confusion of Languages; as they are intelligible one to and by another, so they all speak the Language of Canaan, (which some think will be the Hebrew Tongue) if indeed they make any articulate Sound. There have been brave and ingenious Projects of an Universal Character, by Words or Things, to make all the World to understand

Psal. 120,
5, 6.

stand one another, a curious Invention ! but if that fail, this will hold ; in Heaven the Saints are sweetly Concentred.

Would to God there were more of this blessed Society ! the more and Welcomer, the more and Merrier ; there's room for all, the Mansions are large, the Feast plenteous ; there's Rivers of Pleasures, an Ocean of Delight ; they must enter into their Master's Joy : as thousands of Vessels cast into the Sea, all are filled, but none glutted ; all cannot comprehend it.

Who would not be of this Number ? O ye Sons of Men, how long will ye love Vanity, and slight this Cœlestial Glory ! Dreadful is your Case if you be found out of Christ in a state of Nature. You that have attended Ordinances, conversed with Saints, professed

professed to be of their number,
 how astonishing will it be to see
 so many come from all parts of
 the World, and sit down with Mat. 8. 12,
 Abraham, Isaac, and Jacob, and
 you the professed Children of
 the Kingdom, shut out? Virgins
 Foolish, because without Oyl, rap-
 ping at the Door, and howling, re-
 jected with an [I know you not.]
 while the Wise are admitted with
 Honour. Look to't, every one is
 not accepted: what's your choyce
 now must be your case for ever.
 If now you walk in the way of the
 Godly, you shall have a Reward
 with them: If you despise them
 as a company of Frantick, or Me-
 lancholly Fools, because they Pray'd,
 Wept, and kept a needless Stir in
 Religion, you are like to be expel-
 led out of their Society for ever-
 more.

I shall say no more at present,
 but acquaint the World with the
 Occasion

Occasion of this short Tract. God had removed a very choice Minister, left a solitary Widow, and many sad Hearts : This Sermon was Studied and Preached to comfort Mourners; God made good Use of it for that end. A Stranger of another County providentially heard it, desired a Copy of it; I transcribed it, refer it to his Dispose, to send it to the Press or Suppress.

Such as it is, I refer to the Readers Censure and my self to Christians Prayers for a sinful Creature, yet a Messenger of Christ;

O. Heywood.

Heavenly

Heavenly Converse :

O R, A

DISCOURSE

Concerning the *Communion*
between the

Saints on Earth, &c.

H E B. XII. XXIII.

— *And to the Spirits of just
Men made Perfect.*

THese Words are to be con-
sidered under a Double
Notion ;

1. Absolutely, or Abstracted-
ly ; as in themselves : Or,

A

2. Re-

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2. Relatively, or Cohærently ;
as respecting the Context.

A word or two of the Text
in the former Sense : From
whence we may Note these
Observations.

DOCT. I. *That there are such
things as Spirits, as distinct
from the Bodies of Men.*

I Note this the rather, because
Sadducism prevails much amongst
us : The *Sadduces* say, *There is
no Resurrection, neither Angel nor
Spirit*, Acts 23. 8. Practical A-
theists are numerous, and Specu-
lative Dogmatizing Atheists are
too many, notwithstanding the
many Volumns writ against
them. The *Sadduces* judged the
Soul to be only a Crasis, or Tem-
perament of the Body and its Hu-
mours : The Antients say of them,
That they affirmed God himself

John 4. 24, to be Corporal. But God is a
Spirit,

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Spirit, and the Souls of Men are *Spirits* : Hence God is said to be *Heb. 12. 9.*
The Father of Spirits, that formed *Zechariah*
the Spirit of Man within him. *12. 1.*
The Constitution of Man's Nature speaks this ; yea, the exercise of his Reason supposeth it : He that denys it contradicts his very Being : There is, saith *Elibu*, *Job 32. 8.*
A Spirit in Man, and the Inspiration of the Almighty giveth them Understanding. It's true, its hard to conceive what this Soul is, and harder to Define it : It is an Heavenly Spark, lighted by the breath of God ; of the same Nature with the Angels ; Spirit is the Genus, Angel is the Species comprehended under it. The Soul of Man is a faint Resemblance of **G O D** ; the Faculties of the Soul resemble the **T R I N I T Y** in Vital Action, Intellection, Volition : therefore they define it to be a Vital Intellectual, Volitive Spirit, animating an Human Organized Body :

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The Powers of the Soul are the Vessels of Reason.

But I need not insist on this, but take it *pro Confesso* amongst Rational Creatures.

DOCT. II. *That Spirits are Substances, having an Existence separate from Bodies.*

When Men breathe out their last, the Soul expires not ; it hath an Existence and Agency without the Body : The Essence of the Soul is Eternal, (*a parte post*) it had a Beginning, but shall have no End ; it is a Blossom of Eternity : while it is in the Body, it is called the Soul ; when it is separated from the Body, it is not properly a Soul, but a Spirit : Hence, in the Text, [*the Spirits of just men*] and our Saviour saith, *A Spirit hath not Flesh and Bones* : and Stephen, dying, saith, *Lord Jesus receive my Spirit* ?

Luke 24. 39

Acts 7. 59.

That

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That the Soul is a Substance, not a meer Accident, is thus proved :

1. That which is Nothing, can do Nothing : [*Non Existentis, non est Actus*] But the Soul doth Move, Understand, Will ; therefore it hath an Existence. A Reality it hath, thô purely Spiritual, and invisible by Sense ; but no less Real : For it is said in *Prov. 6.*

2. *The Lord weigheth the Spirits :* Therefore they have some weight.

2. The Soul is the Subject of Properties ; and that which is [*Subjecture* *δευτικόν*] a Subject capable of Habits, Affections, is a Substance : Now the Soul is capable of Love, Desire, Hope, Delight, Joy, Sorrow, in a Natural Sense ; of Arts and Sciences, in a Civil Sense ; of Graces and Vices in a Moral Sense : Therefore must needs be a Substance.

3. The Soul is [*Ens per se*] a Being of it self ; not an Accident,

A 3

cident,

Psal. 31. 5.
1 Pet. 4.
19.

cident, or Quality inhering in another Subject : Hence *David* saith, *Into thy Hands I commit my Spirit* : and the Apostle *Peter* requires us to *Commit the keeping of our Souls to God*. Here's the Cage, the Bird is flown; the Soul is God's Creature as well as the Body, and will have it's Existence after the Body is dissolved into Dust and Rottenness : So our Lord saith, *Mat. 10. 28. Men may kill the Body, God the Soul.*

4. The Soul is the Man. [*Ani-mus cujusq; est quisq;*] Man hath his denomination from the better part ; *Gen. 46. 26. All the Souls that came with Jacob into Ægypt, i. e. all the Persons* : Yea, the Soul is so Noble a part of Man, that sometimes the Body is excluded as inconsiderable ; *2 Cor 5. 8. We are willing rather to be absent from the Body, and to be present with the Lord.* Still he harps on this String, insisting on the Soul,

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as if the Body had no personality with the Soul ; therefore elsewhere he accounts the Body as a perishing Carcass, a vile thing, but reckons upon the Soul, the *inward Man, being renewed day by day*: This is the Man worth speaking of, and reckoning upon. Thus the Soul is a Substance. Phil. 3. 23.
2 Cor. 4.
16.

I might add, That it was the Soul that Christ came principally to Redeem, and the Body by Consequence.

DOCT. III. *That as soon as the Soul goes out of the Body, by Death, it launcheth into an Eternal State.*

This is clear from the Text. The Soul of *Judas* went to its own place. i. e. into the state of *Acts 1. 2* the *Damned*, whither his Deserts cast him. The Godly, they go streight to Heaven, being carried by the safe Convoy of guardian

Luke, 16
20.

Revel. 14.
13.

Angels, into Abraham's Bosom.

Hence it is said, *Blessed are the*

Dead that dye in the Lord. [ἀπαύται]

From Henceforth, i. e. from the *first Instant* their Immortal Soul is breathed out of this Mortal Body they are with Christ : Doubtless *Paul* understood his Soul would be with Christ as soon as it was loosed from the Body, which made him so earnestly to long for it, *Phil. 1. 23.* Yea, Christ told the *Thief* on the Cross, *This day shalt thou be with me in Paradise.* Luke 23. 43.

1. Then surely the Soul upon Death is not *Annihilated*, i. e. turned into Nothing : it is a Spirit, and consists not of parts, as the Body doth, and therefore is not partible or divisible, and so cannot be subject to dissolution, but continues in its Being.

2. The Soul sleeps not, for it ceaseth not its Acts and Operations when the Body is asleep, as is clear

clear by Dreams, wherein the Soul is as apprehensive and lively in its Imaginations as it is when the Body is most waking and vigorous.

3. The Soul is not buried with the Body, to rise with it at the Resurrection; (as a Gentleman in these Parts hath lately Asserted.) for it is not Mortal, nor subject to Death, for *Solomon* saith, *Eccles.* 12. 7. *The Spirit shall return unto God who gave it, to receive its final Sentence of Absolution or Condemnation ; and this is at Death, when the Dust returns to the Earth, as it was : i. e. at Death.*

4. The Soul goes not to *Purgatory* (as *Papists* affirm) to be cleansed from Venial Sins : We deny it, as having no warrant from the Word of God, which mentions only two places for Men after this Life, *Heaven* and *Hell*, Joy and Torment. All the antient Fathers are against it : *Augustin* saith,

Luke 16.

25, 26.

John 3. 36.

Revel. 20.

14, 15.

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faith, "After this Life, there remains no Compunction or Satisfaction. But *Christ's blood* is the only *Purgatory* for Sins, applyed in this Life, 1 *Joh.* 17. *Heb.* 13.

DOCT. IV. *The Spirits of Just, or Godly Persons, [and only they,] are made Perfect after this Life.*

Perfection must be taken in a double Sense; 1. Of Parts. 2. Of Degrees. In the former, every sincere Christian is perfect in this Life, with a Gospel perfection of Sincerity in Heart and Life; but no Man on Earth shall attain to the latter. *Paul* himself renounceth it, *Phil.* 3. 13. *Not as tho I had already attained, either were already Perfect.* As to the former, he asserts it of all sincere Saints, ver. 15. *Let us therefore as many as be Perfect be thus Minded.* We must hold this Distinction, or make

re- make Paul contradict himself.

Sa- But as soon as the Breath of
the a Child of God departs out of his
yed Body, he is compleatly Perfect :

13. *When that which is Perfect is come,
then that which is in Part shall be
done away,* 1 Cor. 13. 10. O

just, happy Day ! O blessed State !

only When such as are feeble shall be as
after David, and the House of David
as God, as the Angel of the Lord

in a before them : When every one

2. shall arrive to a perfect Age, unto

the measure of the Stature of the

it in Fulness of Christ ! But this is not

tion the Subject I shall Treat of.

life; 2. We must Consider the Text

tain as relating to the Con-text ; and

oun- then we must run back to ver.

ho I 22. wherein we have a most ex-

were cellent description of the Gospel-

orm- Dispensation, as Contra-distinct

ints, shed from the Legal-Dispensation.

many A brief touch of the Particulars ;

We *We are come*] i. e. New-Testament

or Believers are united and associated.

make I. To

Zech. 12. 8.

Eph. 4. 13.

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1. *To Mount Sion*] The blessed place of Worship, where the *Temple* stood, whither all the Males went Yearly to Worship : it was Holy by God's special Consecration. So Believers are come to whatsoever was Typified thereby, Gospel-worship, and most excellent Priviledges, *Eph. 2. 14. 22.*

2. *To the Heavenly Jerusalem,*] i. e. To the Church Catholick, of an heavenly Descent, and as heavenly an Ascent; it comes from above, is part of that *Jerusalem* above; Governed by Heaven's Laws in the Gospel-Charter, of invincible Strength, *the Gates of Hell shall not prevail against it* : of wonderful Beauty and Amity.

Gal. 4. 26.
Mat. 16 18.
Col. 2. 19.

3. *To an innumerable company of Angels,*] Thousand thousands minister unto him, ten thousand times ten thousand stand before him : To these, Saints below are gathered, in Christ; with these they have Communion, as being

Dan. 7. 10.
Eph. 1. 10.
Eph. 4.
10. 15.

all

all of one Family. Holy Angels are God's Officers for Saints good, and guard them to Heaven.

4. *To the general Assembly and Church of the first-born, which are written in Heaven,*] In stead of all the Males coming to Worship now, we are come to all the Members of the Church, Jews, Gentiles, throughout the World; who are all real Saints, Elect Souls, written in the *Lamb's Book of Life*, animated with one Spirit.

5. *To God the Judge of all,*] i. e. The Lord *paramount* of his Church, the Object, Author, and End of all Gospel-Transactions: we have interest in a propitious God, are accepted in the Beloved: He is the Defender of his Saints, avenger upon their Enemies, recompen- ser of upright Services, Comfort- er of their Hearts, All in All.

6. *To the Spirits of just Men made Perfect*] i. e. Free from Sin, compleat in Grace, in full Com- munion

2 Tim. 4.
7, 8.

munion with God, having received their full Reward in God's immediate Presence, *having fought their Fight, and finisht their Course, kept the Faith*, and now wearing the triumphant Crown of Righteousness to all Eternity.

Revela. 1 ft.

Heb. 12. 2.

7. *To Jesus, the Mediator of the New-Covenant.*] This, this is the *Alpha and Omega*, He is the Author and Finisher of our Faith, the bright Morning-Star, the Corner-Stone of our Salvation; a Mediator transcending *Moses*, of a better Covenant, to better Purpose; partaking of both Natures; confirming all by his Death.

8. *To the Blood of Sprinkling,*] That *precious Blood* that's of more value then Heaven and Earth: This was the highest Performance of his Mediatory Work on Earth; and this he mannigeth now he is in Heaven, since he entred into the Holy of Holies; applying the

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the Benefits of his Undertakings ^{Isa. 52.}
to us, appearing in the presence ^{13. 15.}
of God for us. But to return to
the Words of the Text :

To the Spirits of just Men made Perfect] i. e. Ye are come---[for
so the Word *περσπληλυσαιτε*, V. 22.
is to be carryed hither.] ^{Calv. in} *Calvin* ^{Loc.}
thus interprets it, [*ut significet*
nos aggregari ad Sanctas Animas,
quæ Corporibus extræ, omnes
Mundi sordes reliquerunt.] Hereby
signifying, That we Christians
are gathered to those holy Souls,
which having put off their Bo-
dies, have left all the Filth of
this World behind them; whe-
ther it was the antient *Patriarchs*,
or such as dyed successively till
that time, yea, and to this very
day. *Made Perfect*;] You say,

Doth not the same Apostle say,
Heb. 11. 40. God having provi-
ded some better thing for us, that
they without us should not be made
Perfect.

Ansiv.

Answ. 1. They borrowed their Perfection from our Gospel-Dispensation ; for the *Law* made nothing *Perfect*, but the bringing of
Heb. 7 19. a *better Hope* did. The *Law* had
Heb. 10 1. but a *Shadow* of good things to
Heb. 9. 10. come, They were but Carnal Or-
Rom. 10. 4. dinances imposed on them till the time of Reformation : Christ being the end of the Law to every one that Believeth.

2. Believers under the Legal Dispensation, were Justified and Saved by Christ to come : *Abraham* rejoyced to see Christ's day, and believed in him, and it was counted to him for Righteousness. So *David*, and all the Old-Testament-Saints ; and when they had finisht their Course, enter'd into a State of Perfection, they saw God immediately : Which the
Joh. 8. 56. *Hebrews* call a being put under
Rom. 8. 36. the Throne of Glory ; and they judged that those Spirits entred into that state of Perfection, sooner
Poni sub so- liae Glorizæ.

er or later, as they departed out of this Life, more or less Purged. To them, Christians are said to come, by Faith, Hope, Love, and sweet Intercourse, or Communion.

Observe it, [*Ye are come,*] not only you shall come at your Death, but while you live in the Flesh, you are with them in Spirit, by a blessed Conjunction in one Body, under Christ, the Head; and some kind of Communion in Spirit.

DOCT. *There is a way whereby Saints glorified in Heaven, and Believers Sanctified on Earth, come to each other.*

Or, there is an Union and Communion maintained betwixt gracious Souls on Earth, and the Spirits of just Men made perfect in Heaven. This is a mysterious Point, yet a Truth. We believe such a thing as Communion of

B Saints

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Saints here below, though living at a vast distance in place, and though they never saw one anothers Faces, or could understand their Language, yet there is a Communion in Spirit ; so it is in this Case: Only Saints above are at the upper-end of the Table, or rather in the upper-room ; we, below : They are in God's immediate Presence, we in a foreign Countrey : They drink deep of these Rivers of Pleasures, we do but taste how good God is ; they are at full Age, Saints below in their Minority ; yet both Children, dear to God : We live by Faith, they by Vision and sensible Fruition : We have but the Earnest, they have the full possession of the Cœlestial Inheritance.

In the prosecution of this Doctrin, I shall observe this method :

I. De-

I. { *Declare how the Spirits of just men made Perfect in Heaven come to, or have Communion with Saints below.*

II. { *How Saints on Earth come to the Saints above.*

III. { *How this comes to pass: By what means.*

IV. { *Apply all by some Practical Inferences.*

I. How the Spirits made perfect above, come to the Saints below?

Answ. I. By Consent and Communion in Ordinances. They above eccho to the Saints Worship below: As we sing *Hosanna*, they resound *Hallelujah*: Wherever Gospel-worship is offered on Earth, they above concur therewith.

1 Cor. 11.

10.

Eph. 3. 10

Whether the Saints glorify'd be present in the Assemblies of Saints here below, as Scripture asserts the holy Angels are, I know not ; but some interpret such as joyn with the Angels, singing, [*Blessing and Glory, and Wisdom, Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever.*] to be Saints glorified ; for 'tis said, ver. 14. *These are they which came out of great Tribulation, and have washed their Robes, and made them white in the blood of the Lamb.*

O how do the glorified Spirits eccho to the Saints Praises here ! adoring Free-Grace, the Merits of Christ's Blood, and blessed Conquests of the Holy Spirit : The Worship is of the same nature, differently Circumstantiated ; they being in the heavenly Temple, in the Royal Presence, with Harps well tuned ; but we
Worship

Heavenly Converse.

21

Worship afar off, with jarring Musick, and in a lower Note.

2. By some kind of Sympathy with their suffering Fellow-members on Earth : So far as their glorified Estate will bear, they have tender compassionate Bowels, towards such as are still in the Road, labouring, striving, fighting with Temptations, Persecutions, Corruptions; well remembering that themselves were lately in the same Condition : These glorified Saints, now arrived to the Haven, stand upon the Shore, and see their Brethren in the Ship on this Tempestuous Sea, tossed with Storms, beset with Pirates, endangered by Rocks and Sands, and their Hearts long to see us also safely Landed ; and as they know any of our Conditions more hazardous, so are they concerned for us : Nor doth this Sympathy abate their present Joy, but rather

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Heavenly Converse.

Heb. 4. 15.
5. 2.

ther increase it, to see themselves out of Danger. Nor is it inconsistent with this Heavenly Glory, no more than Christ's having *Compassion on the Ignorant, and them that are out of the way*: For though he hath laid aside his Passion, yet not his Compassion.

Luke, 15.
7. 10.

3. Saints glorified come to us below by Joy and Exultation: So far as the Spirits above know the prosperity of the Church below, so far do they Triumph and Rejoyce. Hence 'tis said, *That joy shall be in Heaven over one Sinner that Repenteth*. How glad are they when one is added to their number?

That this Joy is of Saints glorified, is confirmed, ver. 10. for it is said, *There's joy in the presence of the holy Angels, or Angels of God*. Additions to the Church on Earth, is an augmentation of Coelestial Inhabitants, and addeth to the Honour of

our

our Lord and Master. This is Melody to their Spirits, and accents their Triumphal Songs, that one Soul is snatcht out of Satan's hands, and put into safe Hands for Heaven : [*Hâc itur ad astra.*] This way they went to Heaven, and travelled through these several Stages to Salvation; and are experimentally informed what Blessedness attends every Step, and find the issue to be good; and the more the Merrier. There's no Envy in Spiritual Things.

4. By a dayly Eccho to the Saints Prayers, and Christ's Intercession for the militant *Church*: The Spirits of just Men made Perfect above are continually present with Christ, and know what our blessed Advocate presents to the Father on the behalf of the Church-militant, and have the same Concern for it. Our Divines confess, That Saints de-

Perkins on
the Creed,
fol. 311.

departed do in general pray for the Church on Earth, desiring the final Deliverance of their Fellow-members from all Miseries ; so the Souls under the Altar, cry'd with a loud Voyce,

Revel. 6. 10. *How Long, O Lord, holy and true, dost thou not judge and avenge our Blood, on them that dwell on the Earth.* Full glad would they

be that an end were put to these days of Sinning, and lift up their Desires to God, which is their praying. But this doth not Warrant Mens invocation of Saints ; for they are ignorant of particular Cases : *The Dead know not any thing ; nor can they impart any Merits to Men.* What *Papists* say of glorified Spirits, seeing all things (*in Speculo Trinitatis*) in the Glas of the Trinity, is a fancy ; for that would make them Omniscient as God is.

You'll

You'll say, *Do Saints glorified know nothing of Affairs here below?*

Answ. Yes; as they are,

Luke, 20.

First, Intellectual Spirits, of a large Capacity; for they are equal with the Angels.

Secondly, Possibly the Angels, whom God sends as Messengers into this lower World, may Communicate what they know to them of Church-affairs; for they have a peculiar way of signifying their Minds to each other.

Thirdly, As God's Children dye, and depart hence to Heaven, they may bring them Notice how things go in this lower World.

Fourthly, Possibly they may learn something by Revelation immediately from God: For, doubtless, such as are in Paradise, must know what the Apostle Paul knew, when he was

2 Cor. 12.

4.

wrapt

wrapt up thither : though even Angels are ignorant of some things ; for so our Lord affirms, *Mat. 24. 36. Of that Day and Hour knoweth no Man, no not the Angels of Heaven, but the Father only.* Much less can Men know all things, yet the glorified Spirits run Paralell with the Angels.

Thus much for the Agency of these Spirits of just Men made Perfect, for promoting this Communion.

II. Head is, *How the Saints on Earth are said to come to the Spirits of just Men made Perfect, wherein consists this Communion.*

Answ. This being the business of my Text, I shall open it in these Seven Particulars :

I. Saints on Earth come to the Spirits of just Men above,
in

in point of Adoration; not of them, but of God with them, when we perform any part of Worship to the divine Majesty: We below are doing the same thing that the Courtiers do in the Presence-Chamber: We are certainly assured he is incompassed with Angels, and glorified Saints: One cryed to another, and said, *Holy, holy, holy, is the Lord of Hosts, the whole Earth is full of thy Glory*: To this the Saints on Earth Eccho, saying, *Amen; So be it: see Rev. Isa. 6. 3* 5. 13, 14. *Every Creature which is in Heaven, and on the Earth, and under the Earth, — heard I, saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.* There we find Precentours, and Succentours in this blessed Quire, Saints above, and Saints below: He that converseeth with

Heavenly Converse.

a great King, hath Relative Communion with his whole Court, Worshipers on Earth have some intercourse with those Heavenly *Choristers*, and *Courtiers* in the upper Region.

2. In point of Conversation: Saints on Earth walk by the same Rule that they Act by that are above: Hence we pray, *Thy Will be done on Earth as it is in Heaven*: Spirits below walk in the same Road, that led the glorified Saints to that up-hill City; *Mat. 7 14.* that strait and narrow way; that way of the Righteous, that is above to the Wise, and hath a direct tendency to Heaven: Hence saith the Apostle, concerning himself and all sincere Christians, *Phil. 3. 20.* *For our Conversation is in Heaven*; *Ut municipes Cœlorum nos gerimus—Piscat.* [*πολιτευμα,*] *our Burgeſs-ſhips, our civil Converſings*: We behave ourselves as Freemen of the *Jerusalem* that is above, from whence

whence we sprang, and whither we tend ; living by Heaven's Laws, and going about our Business with heavenly Hearts. So the Pearl grows in the Sea, but shines in the Sky : The Christian is the holy Pilgrim, asking the way to *Zion* : These march through thick and thin, to be where their Brethren are ; desiring the Way as well as the End ; Holiness as well as Happiness : yea, Holiness is part of their Happiness : These holy Brethren are *Partakers of the heavenly Calling* ; and make it their Business to walk *Worthy of this Calling*.

3. Saints below come to those above in point of Delight and Affection. Godly Souls loved God's Children whilst they were in the Flesh ; in this imperfect state, *Saints in the Earth were the excellent ones, in whom was all their Delight*. It was Natu-

ral

Heb. 3. 1
Eph. 4. 1,
2, 3.

Psal. 16. 3.
1 Thes. 4.

Anima non
est ubi ani-
mat, sed u-
bi amat.

1 Pet. 18.

Col. 3. 3.

Cant. 4.

ral to them, they were taught of God to love one another : This divine Nature knits and unites Hearts : as Fraternity is a charm to the affections, much more are the Spirits of just Men made perfect, now defæcated and freed from the Dregs of *Corruption* and *Unloveliness*, more the Objects of the Saints Love. Nor is it distance of place that alienates their Affections ; for the Soul is not where it Animates, but where it Loveth : Men may love an Object a Thousand Miles off : *Whom having not seen, ye Love*, saith Peter. So, tho Saints below converse not Personally with them above, yet their Hearts are knit to them by a Thousand Bonds : They that are risen with *Christ*, set their Affections on Things (so on Persons) above, *Christ*, and all his lovely shining Members with him : The Lover can go forth without actu-

al Motion ; his Heart is Excor-
diated and fetched out of his
Bosom to the Object beloved,
though in a far Countrey : Yea,
sometimes Distance endears cor-
dial Friends ; and there's no such
Communion as by endeared Af-
fection : Men may Converse,
and not Affect ; but they that
truly Love, do actually Converse.

4. In point of Invitation. The
gracious Soul on Earth would be
like the glorified Saint in Hea-
ven : This is the Command,
Heb. 13. 7. Remember them
which have the Rule over you,
who have spoken unto you the Word
of God ; whose Faith follow, con-
sidering the end of their Conver-
sation. One while the Christian
reflects on the exact Life, fervent
Prayers, and great Usefulness of
such and such Ministers and Chri-
stians as he was wont to Con-
verse with here below ; and saith
in himself, Oh that I had such
firm

firm Faith, such flaming Love, such exact Holiness as I saw in such and such a one ! I remember how such an one Prayed, Wept, Wrestled, Walkt, Watcht, his Zeal for God, his Patience under the Cross ; O that I were like him ! Another while the Christian considers, what an one such a Saint is now in Heaven ? What a bright Taper of Heavenly Knowledge ? What a flaming Cherubim of holy Love ? What a flying Seraphim of lively Obedience ? When, O when shall I be like to him ! How far am I short ! I must follow, tho' not [*passibus æquis,*] even Paces : I cannot go so fast as they, but I will hie as hard as I can, and hope to overtake them at last ; Lord, help me, *That I may not be Slothful, but a follower of them, who through Faith and Patience do now Inherit the Promises.* I will fly high, and aim at Perfection. 5. In

Heb. 6.12.

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5. In point of Desire, Hope, and Expectation : *My Soul longeth, yea, even fainteth for the Courts of the Lord ; my Heart and my Flesh cryeth out for the living God. — Woe is me that I sojourn in Meshech, and dwell in the Tents of Kedar.* This World is a Prison ; my Lusts, Fetters ; my Companions, Jaylors, or Prisoners : When shall I be set at Liberty ? Come, Lord Jesus, come quickly ? Break down the Prison-Door of Flesh : Say to the Prisoner, *Come forth* : I thank God for Ordinances, and Communion of Saints ; *But I desire to depart, and to be with Christ, which is far better.* O what a brave lovely Company are those *Hundred and forty four Thousand, that have their Fathers Name written in their Fore-heads, harping with their Harps ; singing a new Song : Methinks it were worth a World to be a*
Psa: 84. 2
Psal. 120.
45.
Phil. 1. 23.
Revel: 14.
1, 2, 3.

Rom. 8. 24

Heb. 6. 19.

Heb. 11. 13
16.

Day with that Palm-bearing Company, and be imployed in that heavenly Musick : Well, I am with them already by hope ; we are saved by Hope, why may I not be with them in Possession ! My Title to that blessed State is the same as theirs ; O that I were fit for it ! I am often casting this firm and steadfast Anchor of my Soul, even Hope, into that within the *Vail*, and there it sticks, and there will I fix my Confidence, and not in these fluid Waves of this tumultuous Sea ! I confess myself to be a Stranger, and a Pilgrim in the Earth ; I am seeking in a better Countrey, whither most of my best Kindred are gone, and whither I am aspiring--- Oh for the Dawning of that blessed Day !

6. In point of Incouragement. It's not to tell what Incouragement a Christian receives from the

the Consideration of the Spirits of the just now made Perfect in Heaven; partly, by thinking what they endured, and how Grace carryed their Heads above Water, and Hearts above Terror, under their fore Tryals: The Apostle *Peter* sets *Sarah*, and other Holy Women, before the Righteous Women of his time, as notable Examples; and saith, *Whose Daughters ye are, as long as you do well, and are not afraid with any Amazement: 1 Pet. 3. 5, 6.* These holy Souls are broken through the Pikes, God was with them, they fainted not, but though their *Outward Man Perished*, yet there *Inward Man was Renewed Day by Day: They are arrived at the End of their Hopes, the Salvation of their Souls: And, why may not I? God is the same God, I have the same Spirit of Faith; I Believe, and therefore I speak. But*

2 Cor. 4
16.

1 Pet. 1. 9

2 Cor.
23.

4. above all, when I consider whether Free-Grace hath brought them; Oh the perfect Rest their Souls have! *In God's Presence is fulness of Joy, at his right-hand, there are Pleasures for Evermore.* And why may not my Heart be glad? why may not *my Flesh rest in Hope?* O happy Souls, shall I ever reach you? Why not? I have heard the same Complaints from those here on Earth, that are now Triumphant in Heaven; God is admir'd in them, and why not in me? *For he shall come to be glorify'd in his Saints, and to be admir'd in all them that believe.* And if ever God was admird in bringing a forlorn Creature to Heaven, he may have the greatest Revenue of Glory from me.

2 Thes. 1.
10.

7. Once more Saints below come to the Spirits of just Men made perfect above, and that in point of Possession.

You'll

Heavenly Converse.

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You'll say, This contradicts the rest, and Truth : Are they in Heaven ?

Ans. They are, and they are not. Their Souls are not gone out of their Bodies, and ascended into the upper Region, to be totally free from Sin, and perfect in Grace ; they are yet in this lower World, in a state of Imperfection, and so far different from the Spirits of just Men made Perfect : But yet a gracious Soul on Earth hath it given to him already ; 1. [*In Capite,*] in the Head ; that is, Christ : so Members are eminently and representatively where the Head is ; *Eph. 2. 6. And hath raised us up together, and made us sit together in Heavenly Places, in Christ Jesus.* Christians below have already taken up their Rooms in Christ ; as the Country sits in Parliament, their Representatives. 2. [*In*

1 John 5. 11.

Pignus
Redditur
Arrha
Retinetur.

Pignore,] the Pledge; or rather, in [*Arrhabene,*] the Earnest: For the Pledge is restored, but the Earnest is kept; for it is part of the Payment, assures the whole Sum: God hath given us both; for our Lord's Resurrection and Ascension to Heaven, is a Pledge and Fore-runner of our Advancement: *For Christ is become the first Fruits of them that Slept:* So, first Fruits assured Jews of the whole Harvest. So, it is here. Yea, Christians have the blessed Earnest of the Spirit within them; that's Beginnings, Anticipations of Glory, like the Grapes of *Canaan* in this Wilderness of the World. 3. [*In Signo,*] the Sign and Seal; That's either External; as in *Baptism*, and the *Lord's-Supper*; or Internal; *The Seal of the Holy Spirit*; 2 *Cor.* 1. 22. Thus the Merchant Seals his Goods; this is the Grace of God in Truth; Graces

1 *Cor.* 15.
 20.

Eph. 1. 14.

Eph. 1. 13.

Eph. 4. 30.

Graces of the Spirit, Faith, Love, Hope ; clearest evidences of the Title. 4. [*In Pretio,*] in the Price : It's a purchased Possession. This is the Foundation of all the rest, tho' I mention it last : Heaven was Forfeited by us, Christ did Buy it.

Eph. 1.14.

Obj. But doth God sell Heaven for the Price of his Son's Blood ?

Ans. The principal Design of Christ, in laying down his Life, was to deliver us from the Wrath of God, Curse of the Law, with the Guilt and Condemnation due to us for Sin ; and God was so well pleased with Christ's Satisfaction, that he with-holds nothing from us ; no, not his dearest Love, and a Room in the highest Heavens.

I Thess. 1
10.
Gal. 3.13
Rom. 8.13
32.

Now go backward, for the certainty of the Souls arrival in

Ad quo
accessum

etiam in hac vitâ, adhuc militantes, quia una fide. Spiritu cum capiti Christo societatem habemus.

Heavenly Converse.

Heaven, as if he were already possessed. 1. It's paid for, and God will be just to his Son to perform his part. 2. God hath given outward and inward Seals to secure it to them. 3. There's a Pledge and Earnest, which is a good part of the Possession. 4. There's their actual Possession in Christ their Head. And surer ways than these cannot be expected or invented. And thus we have brought the Christian below, to the Spirits of just Men above.

3. I shall very briefly shew, how this is brought to pass.

First, This proceeds from God the Father's Electing Love: For both Saints Glorified, and those that are Sanctified, lay in the Womb of God's Decree; *The Foundation of God stands sure, having this Seal, the Lord knoweth them that are his, 2 Tim. 2. 19.* This is the inside of the Book,
and

Heavenly Converse.



and is carryed as a River under Ground, till converting Grace distinguisheth them from others : As there be Elect Angels, so Elect Saints ; and God's Purpose according to Election must stand ; the Election will stand ; *All that the Father hath given to me, (saith Rom. 11. 7. Christ,) shall come unto me.* This Joh. 6. 37. is the first Spring of motion in the work of Man's Salvation ; the first Link in this Golden Chain, that draws God and Sinners together : *Whom he did Predestinate, them he also called, &c. Rom. 8. 29, 30.*

Secondly, From Christ's meritorious Undertakings. He that was God became Man, that he might bring Man to God : He suffered the *Just for the Unjust*, Col. 1. 20. *that he might bring us to God*, Heb. 10. 19, 20, 22. Pet. 3. 18. Christ's Blood is the only Cement that unites God and Man together ; *He makes Peace through the Blood of his Cross.*

Cross. The rending of the Vail of his Flesh, paved a new and living way to the Holy of Holies. But that's not all, this Blood also hath joyned Men together; *Eph. 2. 14, 15. He is our Peace, that hath made both (i. e. Jews and Gentiles,) one, and hath broken down the middle wall of Partition between us. JESUS in Hebrew, and CHRIST in Greek, to signify the uniting of both, that both might be Fellow-Citizens with the Saints: And Christ's Prayer is, That all his may be one: Nay, still more than this, He gathers together in one, all things in Christ, both which are in Heaven and which are on Earth, even in him, Eph. 1. 10. Crowned Saints, and unfinning Angels, all are reduced to one Head, Christ, so the Word [*ἀνακαταμίσ-σας*] doth signify; relating either to Houses broken down, and scatter'd peices brought together;*

Everse 19.

John 17. 21.

or

Heavenly Converse.

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or an Army shattered, and reduced under their rightful Captain. Thus our Lord brings Sinners together.

Thirdly, This proceeds from the sanctifying Operations of the Holy Ghost. God chuseth his Children to *Salvation, thro Sanctification of the Spirit*; 2 Thess. 2. 13. The same Spirit works in all God's Saints, whether in the Old-Testament, or in the New, in all Ages, among all Nations; *We having the same Spirit, saith Paul*; i. e. with *David* of Old; 2 Cor. 4. 13. *For by one Spirit we are all Baptized into one Body,—and have been all made to Drink into one Spirit.* All God's Children are animated by the same Spirit; it runs through all the Veins of Christ's mystical Body, and makes them have a tendency to each other; the Saints above to these below, and those on Earth

1 Cor. 12.
13.

Heavenly Converse.

Earth to the Spirits of just Men made Perfect. As the Saints in Heaven, with great Acclamations, behold the Churches Conflicts and Triumphs here below, and long for the compleating of their Number : So, God's poor Children in this afflicted, conflicting State, being supported and quickned by the Spirit, expect a *quietus est* ; Gal. 5. 5. *For we through the Spirit wait for the hope of Righteousness by Faith.* Nor will the Waters of Tribulation quench, but rather kindle the Fire of this Zeal ; for in these fiery Tryals, *the Spirit of Glory, and of God, resteth upon them*, by which they are carried out of themselves, and beyond themselves, to heavenly Objects, as *Stephen* was.

1 Pet. 4.
14.

Fourthly, This proceeds from the Gospel-Covenant, the blessed New-Testament Dispensation : The Covenant of Grace binds

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God and Souls together, and it binds Souls to one another; all the Saints are tyed in this Bond, and become *One Stick in God's hand*. Religion is of a binding Nature, it gathers Persons and Things *Homogeneous*, or of the like kind, they are knit together, and both joined to the *Lord in a perpetual Covenant*. Nor doth Death disanull, but compleat it, and consummate the ends of it; for on the behalf of the Glorified, all their Graces are perfected, Love is ascended into it's proper Element; which as it mounts upwards to God, so it descends to all their Fellow-members in this lower World: This remaining Love reigns Triumphantly in the World above; and Faith is the chief Grace by which Saints live in this; and these two fulfill Law and Gospel; and they which are of Faith, *the same are the Children of Abraham*; and

Ezek. 37
17.

Jer. 50. 5

1 Cor. 13
13.

Heb. 10. 28

Rom. 13. 8

1 John 3
23.

doubt-

Gal. 3. 7. doubtless *Abraham* will have respect unto his Seed, and take them into his Bosom when they dye, and is endeared to them while they live. [*Obj.*] You'll say, *But Abraham is ignorant of us, and Israel doth not acknowledge us.* I Answer, Good Interpreters understand *that* thus; That *Israel* was so Degenerate, that if those pious Patriarchs were alive, they would not own them for their Legitimate Posterity. But we must confess, That glorified Saints in Heaven have no personal knowledge of particular Persons on Earth; but in general they understand their Dispositions and Conditions, and so far respect them as is allowable by the Laws of that heavenly Country. By vertue of this Covenant all the Saints are of the Household of Faith, the Family in Heaven and on Earth: all one Father's Children, Fellow-heirs;

Gal. 6. 3.

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Eph. 3. 15.

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so it's said even of the *Gentiles*,
Eph. 3. 6. That they should be
Fellow-Heirs, and of the same
Body, and partakers of his Pro-
mise in Christ by the Gospel. It's
 an excellent Text, and declares
 Christians Gradual Priviledge;

1. They are Co-heirs.

2. Concorporate of the same
 Body.

3. *Consorts*, sweet Compani-
 ons, and all this grounded on a
 Gospel-Promise, or Covenant;
 And,

4thly, That Promise founded
 upon Christ, the Mediator of
 this blessed Covenant: See ano-
 ther Similitude, 1 *Pet. 2. 4, 5.*
 Thus much for the Doctrinal
 Part.

The Application I shall make
 of this Point is,

1. of Doctrin, to inform us
 in several Points,

I. *That*

I. *That the Soul of Man is of a strange and wonderful Nature.*

I. It is far beyond and above the Soul of a Beast. Of the Beast it is said, *Gen. 9. 4. But Flesh, with the Life thereof, (i. e. the Blood thereof,) shall you not eat.* So that let out the Blood of the Beast, you let out all its Vital power; it is dissolved at Death; the Spirit of a Beast goeth downward. Whether Beasts shall retain, or regain their Individuation, I have nothing to say, though some maintain it: Yet, doubtless, the Soul of Man is more Excellent than of a Beast, both in its present Operations, and future Existence. A Beast can but look on present Objects of Sense. *Every Cow goes out the Breach before her.*

Eccel. 3.21.

Amos. 4.3.

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But the Soul of Man can look backward by Recollection, inward by Reflection, forward by Pre-possession, upward by Contemplation; it hath a strange Sagacity, and excellent Faculties, capable of moral Good and Evil; having a Conscience that can bear Witness of Actions, Cogitations, *to Excuse, Rom. 2. 15. or Accuse themselves*: It can ascend to Heaven, descend to Hell, travel through the Universe in a Trice.

2. As for it's future Existence in a separate State, I have proved before, only if you say, *Mat. 16. 26.* The Text speaks of [*losing a Man's own Soul*;] and another of [*God's destroying both Soul and Body*:] But you must not understand this, as tho' Men should have no Souls; or that they should be turned into Nothing, but only of losing the Happiness of the Soul, by it's being cast into Hell, to be tormented for evermore. In this Case, men will wish they had no Souls; or that they never had such a Being. But that there is a different Sate of Souls in the other World, the Parable of *Dives* and *Lazarus* doth sufficiently Demonstrate.

II. Though in the other World it is said, The Spirits of just Men are made Perfect; yet this doth not exclude the perfection of Saints Bodies: These also,

1. Shall be made Perfect at the Resurrection; for the Apostle saith, *It is sown in Corruption, 'tis raised in Incorruption, &c.* For he shall change our vile Body, that it may be fashioned like unto his glorious Body; i. e. Christ's: Which, doubtless, shines as bright now, or brighter then it did in his Transfiguration, when his Face did shine as the Sun, and his Raiment was White as the Light. Such sparkling Glory shall the Bodies of Saints have: Indeed they shall be more like Spirits than Bodies, so Clear, Transparent, that as one saith, All the Veins, Humours, Nerves, and Bowels, shall be seen, as in a Glass, so Agile, and Nimble, that they shall instantaneously move from one end of the Heavens to the other, even as a Thought, so Powerful that they shall toss Mountains; they shall be freed from all Imperfection, and be absolutely Perfect as Adam's Body before he Sinned; possibly better. And as the Bodies of the Dead shall be raised and Glorified at the great Day, so shall also such as shall be found alive, so Changed, Perfected, and Glorified; which is a Mystery possibly declared to Paul, when wrapt up into the Third Heavens, 1 Cor. 15. 51, 52. It's true, The Dead in Christ shall rise first, and they which are alive, shall be caught

1 Cor. 15.
42, 43, 44.

Phil. 3. 21.

Mat. 17. 2.

2 Cor. 12.
4, 5.

Heavenly Converse.

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up together with them in the Clouds in ¹ Thess. 4. the Air, and so shall we ever be with ^{16, 17.} the Lord.

2. But though the Text speaks of the Spirits of just Men made Perfect, yet it doth not exclude even the Bodies of just Men made Perfect, when the Apostle spoke this, even before the day of Judgment, and general Resurrection; for there were then three Bodies in Heaven already, *Enoch* before the Law, *Elijah* under the Law, and Christ in the Gospel: How they were taken up, whether *Enoch* was taken up in a Whirl-wind, as *Elias* was, or as Christ in a Cloud, we know not, but they were mounted into Paradise, the Third Heaven, the place of the Blessed, and have taken possession of the Land of Life: So they are not only Definitively in Heaven, as Souls are in a place, but Circumscriptively as Bodies are said to be in places; and there we shall find them: But it's only said of their Spirits, that we are come to them, not of their Bodies.

III. It follows that Wicked Men on Earth have Communion with Devils and damned Spirits in Hell. This I gather from the Rule of Contraries, and it is intimated 1 Cor. 10. 20. *I would not that you should have fellowship*

ship with Devils. This is Two Ways.

1. Sensibly, Knowingly, by plain Contract; that such a thing hath been is apparent by Testimonies, and by *Witches* own Confession; tho' some have denyed there be any such in *Rerum Natura*, as *Witches* or Persons Confederate with the Devil, but Scripture and History have render'd this past doubt: Though the World be full of Fabulous Stories, and some things are done by Natural Magick, by Sympathetical Powder, which are taken to be Conjurat[i]on by the Vulgar: and 'tis certain the Devil may delude the Fancy, or assume a real Body, or form a life-less Body out of the Elements, and therewith make his *Witches* become guilty of *Sodomy*: Scripture tells us of *Jannes*, *Jambres*, *Balaam*, *Manasseh*, *Simon*, *Elimas*, and the Witch of *Endor*; and the Law condemning such to be cut off by the Sword of Justice. But I shall not enlarge on this, since Mr. *Glanvill's*, and other Treatises are full of Stories of such as have by wicked Ceremonies maintained familiar Correspondence with the infernal Fiend.

2. Yea, some maintain Familiarity with Satan, and little suspect it, will not believe it; as all Wicked Workers, Graceless Sinners; Satan Tempts,

Tempts, they Consent, and are led
 Captive in invisible Chains at his
 Pleasure: *He is that Prince of the* 2 Tim. 2. 2
26.
Eph. 2. 2.
power of the Air, the Spirit that works
effectually [ENERGEI] in the Children of
Disobedience: He Commands, they
 Obey; they hold a cursed Correspondence
 with him, and maintain Conformity to the
 Devils Sins, and those of damned Souls,
 Lying, Cursing, Envy, Pride, Hatred of
 true Godliness, Heart-murder, and such like
 Spiritual Wickedness, that are the Devil's
 proper Sins, who is the *Ruler of the Dark-*
ness of the World, and holds his black
 Hand over their Eyes; *For he is the god* 2 Cor. 4. 4.
of this World, that blindeth the Minds
of them that believe not. Poor Sinners
 will defy the Devil, spit at mentioning
 of him, yet cordially deify him, and
 embrace his cursed Suggestions: Woe,
 Woe to such poor Sinners; he that
 committeth Sin is of the Devil! Look
 to't? you are acting the Devils part,
 when you commit Sin, and shew your-
 selves to be of your Father the Devil:
 Nay, you have a Devil within you by
 the Fruits produced; for the Devil can
 have no Admission till you open him
 the Door: You are your own Tempters;
 so saith the Apostle, *Jam. 1. 14.*
Every man is tempted, when he's drawn
away of his own Lust, and enticed.

Eph. 6. 12.

1 John 3. 8.

John 8. 44.

Acts 26. 18.

Heb. 1. 14.

1 Cor. 3. 21.

Rom. 8. 28.

IV. Great is the priviledge of Christianity, wherein our dear Lord hath delivered us from the *Power of Darkness*, and hath translated us into the *Kingdom of his dear Son*; Col. 1. 13. Oh blessed Change! *To be turned from Darkness to Light; from the Power of Satan to God!* What a Mercy is it to a Malefactor Condemned, going pinion'd up the Ladder to be Hang'd, immediately receives a Pardon, a new Life, a new Nature, and high Priviledges, and Presents? When a Man is taken out of Prison from Fetters, Fellow-Slaves, sturdy, imperious Goaler, and is carried into his Princes presence chamber, Converseth familiarly with the Prince and his Favourites? Such is the case of a Convert: He hath familiar Intercourse with God, Christ, holy Angels, Quick and Dead, in some sort, and may call them Brethren whom he never saw or heard of here below. Though God be a dreadful Judge, a consuming Fire, yet in Christ he is a reconciled Father, and makes all the Creatures to become Friends, and Angels Attendants, *For they are ministring Spirits to the poorest Heirs of Salvation*: All things in this World are theirs in Christ, and tending to their Good.

Oh

Oh what a large Charter hath a Child of God! *He inherits all things*: Devils cannot hurt him, all Creatures shall help him: Saints on Earth Pray for him, and are his Companions; Saints in Heaven are his Friends. Oh happy Souls! Grace makes a Christian a Friend to himself, a Friend to God, a Favourite of Heaven, and shall be an Inhabitant at last in the glorious Mansions above. All this comes by the Gospel-dispensation: Oh admire the riches of Grace! 2 Tim. 1. 9, 10.

II. USE of Examination.

Who are those Souls that have arrived at this Priviledge, that are thus come to the Spirits of just Men made Perfect? It is not every ones Property and Preferment; there are some Souls *Without Christ, Aliens from the Commonwealth of Israel, Strangers from the Covenants of Promise, having no Hope, and without God in the World.* Eph. 2. 12.

This is a forlorn State: Better have no Souls than Graceless Souls: Better never been joyned to the Living, then not be united to Dead Saints, that live in Heaven. Alas! how few understand what this means?

It would be too tedious to run thro' the Characters of gracious Souls, that

Heavenly Converse.

are Members of Christ's mystical Body on Earth, and so joyned in near Relation to, and Communion with these glorified Spirits above.

I shall but briefly hint at these Two in the Text; viz.

1. *Just Men*]

2. *Made Perfect.*]

And how these are consistent with the Properties of all Godly Persons here on Earth.

First, Godly Persons are Just, or Righteous: And this in these Two Respects;

1. With *Inherent*, and

2. *Imputed* Righteousness.

1st. *Inherent*: And so by Consequence, a practiced, exercised Justice and Righteousness, *Gen. 6. 9. Noah was a just Man, and perfect in his Generations; and Noah walked with God*: The goodness of his State produced the goodness of his Life. There must be a right Principle, or there can never be right Practices: the Tree must be good, or there can be no good Fruit. Are your Hearts renewed?

HJob 27. 17.

Psalm 37. 12

Prov. 29. 10.

Isai 26, 7.

Is Sin subdued? Do you square your Actions according to Scripture-Rule? A Godly Man is called a Just Man in Scripture; he is just to God, giving to God things that are God's: to Man things that are Man's; to the Soul,

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Soul, to Body, to World their Dues,
and no more. Do you make it your
business to do *Justice, love Mercy,*
and to walk humbly with God, Mic.
6. 8. Alas, Friends, it's not an assent
to Truth, profession of Godliness, nor
a meer Notion that will serve turn, but
a saving work on the Heart; *A put-* Eph. 4. 24.
ting on the New Man, which after
God is Created, in Righteousness and
Holiness of Truth; and then being
Righteous before God (as Zechariah
and Elizabeth) *Walking in all the Com-*
mandments and Ordinances of the Lord Luke 1. 6.
blameless; and a doing *Righteousness* Psalm 106. 3.
at all times. This, this a Being suit-
ed and squared to the whole will of
God: No man is just, but such a one
as makes it his Business to be uni-
versally Conscientious: So saith the
Apostle, 1 John 3. 7. *Little Children,*
let no Man deceive you, he that doth
Righteousness is Righteous, even as he
is Righteous.

2ly, They are Just, or Righteous
also by the imputed Righteousness of
Jesus Christ, who is [*Jehovah Zidke-* Jer. 23. 6.
nu] the Lord our Righteousness: The
Author is God alone; *it is God that* Rom. 8. 33.
justifieth: The efficient Cause is Free-
Grace, *We are Justified freely by his* Rom. 3. 24.
Grace, and not our Deserts: The me-
ritorious Cause is the Redemption,
which

Rom. 3. 22.

Gal. 2. 16.

Phil. 3. 7. 8.

Rev. 12. 1.

Rev. 7. 14.

which is in Christ : The means of applying Christ's Righteousness is Faith, receiving this free Gift, *We are justified by the Faith of Christ.* By this means it is, that a poor Sinner standing at the Bar of God, as a guilty Malefactor, Condemned by the Law, is cleared and acquitted, and accepted by God as if he had never Offended. So that neither *Satan*, nor *Conscience*, nor *Law*, nor *Justice*, hath any thing to lay to his Charge : Hence the Apostles Challenge, *Rom. 8. 33. Who shall lay any thing to the Charge of God's Elect?* If the Judge acquit the Prisoner, no matter what the Jaylor, or Fellow-Prisoners say. This, this is that which all the Servants of God own, desire, stand by, and delight in, above any inherent Righteousness : So *Paul* must be found in Christ, (or he is lost for ever) *Not having (saith he) mine own Righteousness, which is by the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.* Thus the Church is cloathed with the *Sun*, i. e. the Righteousness of Christ : These are they that have *Washed their Robes, and made them white in the Blood of the Lamb.* No standing before the Holy, Righteous, Sin-revenging Judge, but in a Righteousness, *adequate to infinite Justice,* and

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and that is only of Christ's, who was, and is God equal with the Father, whose Deity gives Value to his Sufferings in the Humane Nature. Oh blessed Souls that are thus Just! These shall enter amongst these Just Ones.

Secondly, As they are Just Ones, so they are Perfect: and none can come to the Spirits made Perfect, but such as are in a Gospel sense made Perfect, even in this World, Two ways;

1. By Integrity:

2. By Proficiency, and a constant tendency towards Perfection.

1. A Godly Soul is in some sense Perfect: God bids *Abraham*, and all his spiritual Seed, *Walk before me, and be Perfect?* Job was Perfect and Upright; i. e. with an Evangelical Perfection of Parts, though defective in point of Degree; for he saith, *If I say I am Perfect, it shall also prove me Perverse.* In this sense Paul disclaims Perfection, but asserts it as the Property of all the Saints in the former Sense; *As many as be Perfect, let them be thus minded:* And elsewhere, *We speak Wisdom among them that are Perfect;* i. e. Serious Christians. Our Lord himself tells us what is requisite to this Gospel-perfection, *Mat. 19. 21. If thou wilt be Perfect go and Sell that thou hast and give to the*

Gen. 17, 1.

Job 1. 1. —
ch. 9. 20.

Phil. 3. 12.
15.

1 Cor. 26.

the Poor, and thou shalt have Treasure in Heaven, and come and follow me:

Mark 10. 21.

Mark adds, Take up the Cross. A ready, real, universal, perpetual Compliance with Gospel-Terms is this Gospel-perfection, endeavouring to resemble Jesus

Luke 6. 40.

Christ; Every one that is Perfect shall be as his Master, both in Property and Possession of Glory. This is the great business of poor Ministers, *Warning and Teaching every Man, that we may present every Man perfect in Christ Je-*

Col. 1, 28.

sus. A Child is a perfect Man as to his number of Bodily Members, though defective in quantity and greatness: So the Convert hath all the Limbs and Lineaments of the New-Creature, Light in the Understanding; Rectitude in the Will; Regularity in the Affections; Tenderness and Faithfulness in the Conscience. A gracious Soul hath all the Graces of the Spirit, Faith, Love, Repentance, Fear of God, Humility, tho' alas! but in a meaner degree. I may truly say it, that the same Grace for kind is in the meanest Saint on Earth as is in the highest Child of God on Earth or in Heaven, yet not the same measure of Grace:

2 Pet. 1. 1.

The Apostle Peter writes to them that have obtained the like precious Faith with himself, and other Apostles: Like precious, not like Glorious; like for Qua-

Heb. 5.

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lity, not for Quantity: There are Babes in Christ, as well as strong Men: A Child may hold a Ring in his hand as well, though not so fast as a strong Man. Grace hath it's different degrees, yea, it's Ebbings and Flowings: But is there Truth in the inward Parts? Hast thou given the Keys of thy Heart to God? Darest thou set thy self before the Heart-searching God, as a Glass in the Sun, that he may look into thee, through thee? Dost thou say as Job, *Let me be weighed in an even* Job 31. 6. *Ballance, that God may know mine Integrity?* And as David, *Examin me,* Psal. 26. 2. *O Lord, and Prove me, try my Reins* --139. 23. *and my Heart?* Do you love trying Truths, Sermons, Providences, approving your Hearts intirely to God, doing all as in his sight, and aiming at his Glory?

2. A proficiency in Grace: *The Path of the Just is as the shining Light,* Prov. 4. 18. *that shineth more and more unto the perfect Day.* A Christian is never at his highest pitch in this World; *They* Psal. 84. 7. *go from Strength to Strength, every one in Zion appears before God.* It's as Natural for a living Child to grow, as to breathe. Grace came from above, and like pillars of Smoak ascends upwards: Heaven is the Christian's Centre; *They that are risen with Christ,* Col. 3. 1. *seek*

seek the things above. Every thing tends to the Perfection of it's Being, Grace much more. The Christian is still short, would be better; still something is lacking in his Faith, Love, Hope, Patience; it grieves him at his Heart he can serve God no better, that he hath so many strong Lusts, such Distractions in holy Duties; such deadness, forgetfulness, slowness of Spirit: He is still labouring at the Pump to draw out Grace, to purge out Corruption, to rub off Spots, *Cleanse a-*

2 Cor. 7. 1. way all filthiness both of Flesh and Spirit, that he may perfect Holiness in the fear of God: The Christian is never right unless with God, never well till he be with God above, in his immediate Presence: He almost envies the Happiness of glorified Spirits, and aspires to be as good as they; Watching, Warring, Wrestling, Praying, Obeying,

Phil. 3. 11. Acting, if by any means he may Attain to the Resurrection of the Dead, i. e. to that blessed State that Saints attain to at the great day of Resurrection: Hence saith blessed Paul, *I follow after, --reaching forth to things before; I press towards the mark, for the Prize of the high-calling of God in Christ Jesus.* That's a low strain of Spirit, and below a Christian Frame, that aims at no more Grace, then will keep Soul and Hell

2 Cor. 7. 1.

Phil. 3. 11.

*verse 12,
13, 14.*

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Hell asunder ; i. e. he is afraid to be Damned, therefore would have some Grace, but studies not to be Perfect, as God is Perfect ; longs not for Communion with God, but is well content to live without God, so he might not be Damned ; not considering that God-injoyment is Heaven, and banishment from God is the worst part of Hell. Oh, faith the good Heart, let me have more Grace, more sensible intercourse with God ! more exchange of Loves with my dear Lord, and this will stay my Stomach till I arrive at that Haven of Rest, and see God in those Mountains of Spices !

III. USE of Conviction, Humiliation, with respect both to Sinners and Saints, upon several Accounts.

First, Poor Graceless Sinners are deeply guilty and unadvised ;

I. In neglecting and slighting this blessed Relation to God, to Saints on Earth, and glorified Spirits above : How can Men think they shall go to Heaven where Saints are, that are not Saints ; nay, that do not so much as pretend to be Saints ? tho' they have

often heard, *That without Holiness no* Heb. 12. 14.
Man shall see the Lord ; and, *That* Rev. 21. 27.
no unclean thing shall enter into that

City

City: Yet live in sin, and are in danger to dye in sin: Some pretend a desire to go to Heaven, but will not so much as associate themselves with such here as shall go to Glory: They are meer Strangers to the life of Heaven, the road to Heaven, the manner and imployments of those Coelestial Inhabitants; as though Men could leap [*a Coeno in Caelum;*] from the Dung-hill of Sin into the Throne of Glory:

Gal. 6. 7. *Let no Man deceive you, God is not mocked; such as a Man Sows, such*

Eph. 5. 5, 6. *shall he Reap: again, Let no Man deceive you with vain Words, Sin will exclude you out of Heaven, bring down God's Wrath, and shut you up in Hell: Think not to Dance with Devils all Day, and Sup with Christ at Night; to associate with wicked Men here, and be joyned with Saints above; when you Dye you'll be wofully mistaken. You cannot now lye in Dalilah's Lap, and in Abraham's Bosome in the other World. You must be made ready here, or never meet God hereafter.*

2. Some magnify, yea, almost Deify dead Saints, but vilify and condemn, and contemn living Saints, that walk by the same Rule, are acted by the same Spirit, are marching to the same Goal of Glory with the other. How do *Papists* Honour the Memory of the Apostles, and

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and Canonize for Saints the ancient Fathers, as *Ignatius, Hierom, Augustin, Chrysoftom, &c.* Yet spit at those that Preach the same Doctrine, Live by the same Rules, Serve the same God, and hope to enjoy him in the same Heaven with those pious ancient Fathers and Martyrs: But *Papists*, and some others follow the Copy of their Predecessors, Scribes and Pharisees in our Saviour's time, *Mat. 23. 20. Woe unto you, Scribes and Pharisees, Hypocrites, because you build the Tombs of the Prophets, and garnish the Sepulchres of the Righteous.* Even *Horace* could observe this, [*Virtutem incolumen odimus, sublatam ex oculis quarimus invidi*] Invidious Spirits cannot bear, but hate Vertue; they see, save, but adore what's gone out of their sight: Present Truth galls them, but By-past hurts not. If *Peter* were now alive they would hate him as they do his Successors: But this Falacy men willingly put upon themselves, that they may Sin more freely, and sleep in Sin more Securely.

3. Some are flat Atheists, and disbelieve the Life to come: Or, do not consider that state of the Blessed or Damned in the other World. They look upon a future state of Retribution but as a Romance, hatcht in the Brains of melancholly Fools, or cunning Priests

Heavenly Converse.

to keep the World in Awe : But they shall find it otherwise, and Death will open their Eyes ; whom the Light doth not Convince, the Fire shall : Men will be first Libertines, then Atheists ; these are near a-kin. But if there be a God, he must be Just, and not indifferent to Good, or Evil, and then there will be a final Judgment, and separating into Heaven or Hell : But this Point hath been so abundantly handled by excellent Pens, that I shall wave it, only wish, that before this Generation of Men leap desperately into another World, they would make a pause, and consider, Whether they be Brutes, or Men ? Who made them ? What they were made for ? Whether there be not Moral Good and Evil ? Whether Conscience does not sometimes rebuke them for their Faults ? Whether Scripture be from God, or Man, or Satan ? Whether the greatest Tyrants have not been afraid of a future Judgment ? Whether they be able to disprove a future State ? Whether Prudence would not prompt them to take the surest Side ? Men are undone for want of Consideration : The invited Guests *made light of it*, Mat. 22. 5. [ἀμελήσαντες] they would not take it into their Thoughts. This is the grand Disease of this Lethargick Age ; nothing sinks into their Minds :

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But in the latter Days they shall consider these things. Jer. 30. 24.

4. The most part of Men are egregiously Slothful; they stand Idle all the Day in the Market-place: Few will take the pains for their Souls, they take for their Bodies, yea, or for their Beasts. Its a shame to compare the Pains the Greeks took in their Olympick Games, of Running, Wrestling, &c. and they did it for a corruptible Crown, (it may be of Flowers or Bays,) but alas, how few will strive and indeavour to take the Kingdom of Heaven, the incorruptible Crown, by an holy Violence. Men sit still and think it should drop into their Mouthes; or that they should be rockt asleep, and jogg'd to Heaven unawares in a Dream: *But if the Righteous scarcely be Saved, (i. e. with great Difficulty,) where shall the Ungodly and Sinner appear?* Do not you read in the Bible, and Ecclesiastical Histories, what Sweat, Tears, Labour, Hazard, Blood and Torments it hath cost the Saints to enter in at this strait Gate? And do you think God hath altered the Terms of Salvation to gratify your Sloth? No, no, if you would go to Heaven, you must shake off Sloth, ply the Oars, *Work out your own Salvation with Fear and Trembling:* and, *Give diligence to make your Calling*

1 Cor. 9. 24, 25.

1 Pet. 4. 12

Phil. 2. 10.

2 Pet. 1. 10.

and Election sure. But more of this anon.

Secondly, God's People are much to blame upon Four Accounts.

I. In Mourning for their Dead Relations as *Persons without Hope*: Some take on and Sorrow as if there Dead Relations were quite extinguisht and lost: Indeed if they were Graceless, there's ground of Lamentation; tho' in this you exceed bounds, and ought to submit to the Will of God; but if they were truly Godly, they are not lost, but laid up with God. It's worth noting to consider, the difference betwixt *David's* mourning for wicked *Absalom*, and the Child born in Adultery, of which he had good Hopes. It becomes Christians to moderate their Passions. It's true, it's a Due to the Dead to be Lamented at Funerals, and the contrary is a threaten'd Judgment; but this must be done prudently and piously, and the use is better than the Sense of this Affliction. Are you grieved at their Felicity, when Angels attended their departing Souls through the Devils Regions untoucht; they left their Body of Death with that of Earth, their Graces perfected, the whole Court of Heaven came forth to bid them Welcome with Acclamations, and they are embraced in the Arms of blessed Jesus. Surely

1 Theſ. 4. 13.
2 Sam. 12.
28. c. 18. 33.

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ly they would be loath to be back again with us in this dirty World; methinks I hear them saying as our Lord, *Weep not for me, but weep for yourselves*, that you are so long detained from this Felicity that we possess. Luke 23. 28.

2. What a shame is it that Christians are no more ready to follow this blessed Regiment that are Landed safely in Heaven: May we not cry out as *Monica*, *Austin's* Mother, *Quid hic facio?* What do I here? when so many of our choyce Friends are gone? We linger behind, as *Lot* in *Sodom*. A good Man finding himself unwilling to Dye, cryed out, *Egrederet Anima mea, Egrederet?* Go out my Soul, go out of this dirty Flesh? Our Relations are gone, they want our Company to fill up the Number of the Church-Triumphant; have we not as much need to be with them? You'll say, we cannot go, till God sets us at Liberty. *I Answer*, But you may reach out your Arms, and say, *Come, Lord Jesus, come quickly?* Rev. 22. 17. 20. This is the Character of all good Souls, *The Spirit and the Bride say come:* This is the Badge on the Saints Sleeve, 1 Thess. 1. 10. *to wait for his Son from Heaven* with a longing look. You'll say, I doubt my Interest in him, I am at Uncertainties. *I Answer*, Whose Fault is that? God hath given you time and means to get

Assurance ; it's our Sloth and Negligence that keeps us under ; be humbled for Sin, and make more hast, *Be not*
 Heb. 6. 12. *Slothful, but followers of them who thro'*
Faith and Patience inherit the Promises.

3. We do not improve our dead Friends, and the death of our Christian Friends so profitably as we ought, those that are now got into the Presence of God in such lawful and laudible ways as I have mentioned before ; 1. Quickning our Hearts in God's Worship : O do Saints above praise God at this rate ! 2. Do I live at the rate of Heaven, with such exactness and circumspection ? Is my heart carryed out in delight in God, and Saints above for God's sake ? 4. Do I imitate their Piety, Zeal, Heavenliness, which I saw in them, and is much more now ? 5. Do I desire, long, and make all ready to be with them ? 6. Do I animate my self in my Christian Course from them, in what they were, and what now they are ? 7. Or am I possessed already of that blessed State, so as God allows and commands me ? Alas, Friends, we plod on in ordinary Duties, but I fear we are not yet got to this high and noble Gospel-Duty and Priviledge, of coming up to the Spirits of just Men made Perfect : And by this means we lose many Motives, Helps, Ingagements and Incour-

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ragements in our Christian Course : Where is the Christian almost that hath studied this Point ? Woe is me, such an one set out in the Christian Race after me but is now got beyond me ! I am a poor, dull Scholar in this petty School, but he hath Commenced in the University above ! I am labouring under Corruptions, Temptations, Deser-tions, such an one is got above all ; surely my time will come : Oh when shall it once be ?

4. Alas, Christians are to Blame that they improve Christian Society here to no better Purpose. You see many of our dear Friends have left us, we can have no personal Converse with them any more in this World; there are some yet left behind, and God only knows, how long, or short a time we may enjoy them ! Alas, that we should not, So seldom meet together for Con-ference-Prayer, or such religious Exer-cises : It's said, *Mal, 3. 16. Then they that feared the Lord, spoke often one to another.* Oh, whence this Strangeness ! Is it not want of Love, which is an uni-ting Grace ? 2. When we do meet, alas, how unsavoury, how unprofitable is our Discourse ? How little to Edifi-cation ? We squander away much time in telling News, or impertinent Stuff : Is this the Language of Heaven ? Will

Heavenly Converse.

James 5. 9.

Phil. 2. 21.

Mat. 24. 12.

Cor. 13.

this afford comfort in reflecting upon it ?
 3ly. Do we not fall out, and contend,
 wrangle, pick Quarrels, provoke one
 another to Anger, Wrath, fly out into
 Passion, and which is worse, let the Sun
 go down on our Wrath, maintain end-
 less Grudges, grow Implacable, stand
 upon the Terms, and will not be recon-
 ciled. Alas for us ! Is this the Lan-
 guage or Carriage of Saints in Heaven ?
 Can we think to go to Heaven, and
 cannot agree in the way ? Shall one
 Heaven hold us, and shall not one
 Church hold us ? Surely God will
 humble us for this before Death, if we
 belong to him, or else Woe to us. Will
 these Grudgings be a Comfort to us at
 Death, when the Judge is at the Door ?
 Away, away with such unbecoming
 Frames. 4. Privacy of Spirit, is very
 unbecoming the Children of God : have
 we not all one Father ? are we not
 Members one of another ? should not
 every Member contribute to the good
 of the Body ? should not all the Bees
 bring Honey to the Hive ? That was a
 sad Complaint, *All seek their own, none*
the things of Jesus Christ : Never such
 Selfishness as at this Day ! Alas, we
 are fallen into the Dregs of Times,
 when the Love of many waxeth Cold :
Love seeketh not her own : Can we think
 this Selfish Frame is according to the
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Pattern above? Do not those Cœlestial Inhabitants unite in this Centre, God's Glory, and mutual Comfort? How far are we short of them? Nay, are we not contrary to them?

1. *Object.* But they are not of my way, or Opinion.

Ans. Examine the Difference: is it *Tantamount*, enough to make any Difference, and cause Distance amongst them that own so many Ones as you find in *Eph. 4. 4, 5, 6.* Let us therefore, as many as be Perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal, even this unto you, ver. 16. Nevertheless, whereto we have already attained, let us walk by the same Rule, let us mind the same thing.

2. *Obj.* But they are faulty in their Carriage, under Guilt.

Ans. And art not thou so too in some respects? But are they Professors, Praying Persons, willing to joyn with Christians, thou must admonish, instruct, and seek to reduce them; Restore them with the Spirit of Meekness, Gal. 6. 1. Think them not incorrigible, till thou hast tryed all means.

3. *Obj.* But I live quietly such a Course will beget Trouble.

Ans.

Eccl. 4. 9.
10. 11, 12.

Pfalm 119.
63.

Acts 9. 26.

Answ. Man is a Sociable Creature, *Woe be to him that is alone!* You must have some Society, why not Christian? *David* would chuse to be a Companion of them that Fear God: *Fellowship in the Gospel* commenced the first day of the *Philippians* conversion to Christ, *Phil. 1. 5.* As soon as *Paul* was Converted, he assaid to join with the Disciples. Suspect your Christianity if you live loose: It's Natural for Christians to associate. Besure you study Duty, not Consequences.

4. *Obj.* Such an one is of a Cross, peevish Humour, not Sociable.

Answ. Bat there are Christians of a sweet' mild, condescending Frame, take these for thy intimate Associates: And if any prove morose, churlish, untoward, remember God trys thy Patience, and exerciseth thy Faith, Love, Humility, Forbearance; which it's very fit they should be improved: and they must bear with thee, as well as thou with them: God forbears both, and if there were no Provocation, Forbearance would not be a Duty.

IV. *The last USE from the Text and Doctrine is, Instruction in Righteousness.*

If this be so, that there is such an Association, and Communion betwixt
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Saints on Earth, and the Spirits of just Men made Perfect in Heaven, then learn these Seven Lessons.

First, That Humility and Condescension is no Diminution of Persons Honour and Advancement. It is said of the infinite God, *Psal. 113. 4, 5, 6. The Lord is high above all Nations, his Glory is above the Heavens, — who humbleth himself to behold things in Heaven and Earth.* The holy Heb. 1. 14.

Angels are attendants on the meanest Saint on Earth: The glorified Spirits forget not what once they were, and what their Brethren still are on Earth, and do good Offices for them, and stoop to them. Precious Mr. *Baxter* thinks Saints in Heaven contribute to the Happiness of Saints on Earth: His words are these; "The Sun shines on the Stars, and Stars shine one upon another, and upon this lower World: This is no Diminution of Christ's Honour, that he makes use of Fellow-Creatures to our Joy. Christ himself stooped to wash his Disciples Feet; and the more generous Mens Spirits are, the more Humble they are. Be Cloathed with Humility? It's the bravest Ornament that any can put on; it is the Knot of every Vertue, and the Grace of every Grace. 1 Pet. 5. 5.
Let us Learn from hence, *To condescend* Rom. 12. 16.

Heavenly Converse.

scend to Men of low Degree : Glorified Spirits stoop lower to us, then we can do to the meanest Saint on Earth. Away with Supercilious Scorning the meanest Creature, much less the meanest Child of God : Think it no degrading yourselves to stoop to the meanest Offices ; yea, the Apostle exhorts to an hard Work, *Phil. 2. 3. Let nothing be done through Strife, or Vain-glory, but in Lowliness of Mind, let each esteem other better than himself :* A gracious Spirit hath his eyes looking inward, and sees more spots in himself then he knows, or can believe to be in others ; and this makes him Humble.

Secondly, That it's Christians great Concern to gain Sinners to Christ. The Saints that were lately on Earth, are now Spirits of just Men made Perfect ; whatever Service they do for the Church now, they cannot be so officious in it as they were wont to be whilst they were in this lower World ; at least, in that way and manner : their Places are empty, they would be glad to know they are filled up ; let us labour to be Instruments to beget that Joy in Heaven : Mourn we that such Righteous and Merciful Men are taken away, study, discourse, pray, for filling up such Vacuities ; not only

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Ministers, but private Christians may do much this way: I have read of a gracious ancient Christian, that by his going to discourse familiarly with his Neighbours at Plow, and in their Shops, about Soul-concerns, had been an Instrument to Convert Forty Persons to Christ: Oh noble Work! Certainly it's an high Honour to have an hand in such a Work: It's more than *Alexander's* Conquest of the World: *Let him know, that he which converteth a Sinner from the Error of his Way, shall save a Soul from Death, and shall hide a Multitude of Sins,* James 5. 20. This increaseth the Church-militant, and by Consequence the Church-triumphant: It's not the usual work of Angels, nor glorified Spirits; God's ordinary method is by *Moses* and the Prophets, and not raising Persons from the Dead, Luke 16. 31. to bring Glorified from Heaven, or Wicked from Hell, to declare what they have seen or felt in the other World: O therefore let us use all means to bring home Souls to God, On some let us have Compassion, using Jude 22. 53. Gentleness to others, Save with Fear, pulling them out of the Fire. Let us struggle hard to Save Sinners, Ministers, and others; for God's sake, for Christ's sake, for the Churches sake, for Sinners sakes, for our own sakes; for

for every Soul converted by us, adds a Jewel to our Crown: *Yea, our very Crown of Rejoycing*, 1 Thes. 2. 19. 20.

Thirdly, That it is the glory of the Creature to be a Candidate for Heaven: Such Souls are joyned already to the Coelestial Inhabitants, *An innumerable Company of Angels, to the general Assembly and Church of the First-born, whose Names are written in Heaven; to God the Judge of all*: Such Honour have all his Saints, above Kings and Princes upon Earth, though never so Poor and Contemptible in the eyes of the World, they are precious in God's eyes, and truly Honourable: Hence the Apostle James stirs up attention, when he declares this Paradox, *James, 2, 5. Hearken my beloved Brethren, hath not God chosen the Poor in this World, Rich in Faith, and Heirs of the Kingdom?* It's true, they are in disguise, but yet Kings, the world knows them not, but these silly Heads are destinated to a Diadem: O happy Souls! Who would not be of this Number? *Theodosius* accounted it an higher Honour to be Christ's Servant, than Emperour of the World: You are happy here, and will be happier hereafter: Your Estate lyes much in Reversion. Oh have pitty upon your
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Isa. 43. 4.

1 Jo. 3. 12.

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never-dying Souls! Scorn and trample upon Riches, Pleasures, and Honours of this World? Set yourselves for another World? Get furnished with saving Grace, which is the seed of Immortality? Avoid Soul-damning Sins? Attend on Ordinance? Walk according to the Rule of the Word? *Worship God in the Spirit? Rejoyce in Christ-Jesus, and have no Confidence in the Flesh?* Give up Phil. 3. 3. yourselves in Covenant to God; seek his Glory; be jealous of yourselves; search your Hearts; make him witness of your actings, and dayly put your Souls into his hands. And thus lay hold on eternal Life. By this means you will be of the number of Saints here, and the Spirits of just Men made Perfect in Heaven.

Fourthly, That Christian Love and Unity is a blessed thing. The Saints on Earth and in Heaven are become one; and shall not the Saints on Earth be one? Divisions are Odious, and Dangerous among all sorts of People, but Scandalous and Ominous among Church-members. It's the Devil's Maxim, (as well as *Machiavel's*) *Divide et impera*; make Division and get Dominion: Ruine enters in at the Door: Our Saviour saith, *Every Kingdom divided against it self, is brought to Desolation.* Mat. 12. 25

lation. Histories clear this, both in Church and State : How earnest is the blessed Apostle about this, 2 Cor. 1. 10. *Now I beseech you Brethren, by the Name of our Lord Jesus Christ, that you all speak the same thing, and that there be no Divisions among you, but that ye be perfectly joyned together in the same Mind, and in the same Judgment.* Alas! that factious Spirits should cut asunder the very Veins and Sinews of Christ's mystical Body : Woe to us for our Divisions ! there are great thoughts of Heart : What abundance of Bonds doth this Contradict ? The Bond of Doctrine, of Discipline, of Love, of the Spirit ; and many mutual Endearings, and strong Obligations : against Christ's Prayer for Unity, against the Seals of the Covenant ; against our mutual Promises ; and against all that is dear to us : What pathological Obtestation doth Paul use to promote this, Phil. 2. 1. 2. *If there be therefore any Consolation in Christ, if any Comfort of Love, if any fellowship of the Spirit ; if any Bowels and Mercy, fulfil ye my Joy that ye be like-minded, having the same Love ; being of one accord, of one Mind.* Words that might charm the most boystrous Spirits into Concord and Unity. Alas, alas, that a Legion of Devils should

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should agree in one Man, and not half so many Christians agree in one Society ! Why should we grieve the Spirit, unchurch our selves, provoke God to remove the Candlestick from us ? how contrary is this to the Spirit of primitive Christians ? *Act. 2. 42, 46.* and there unity was a means of their Augmentation, the *Lord added to the Church daily such as should be Saved,* ver. 47. But Dissentions much discourage such as are coming in, they say we'll be none of that Company that cannot agree amongst themselves. It's true, *Paul*, and *Barnabas* may be in such a Paroxim about a small Occasion, that they may part at present, but the fit goes off, and they are Reconciled : But it's observed of some professing Christians, if they be set aside, they will never be Friends again ; *The Sun goes hundreds of times down upon their Wrath ;* and they will hearken to no terms of Accommodation. *Eph. 4.* Alas ! how unlike is this to a christian spirit ! Drunkards will fall out and squabble, but in the Morning they are Friends and shake hands. How unlike is this to that Wisdom which is from above ; that is *first pure, then peaceable, gentle and easy to be intreated.* *Jam. 3. 17.* O that God would pour down a Spirit of Love, Sweetness, Forgive-

giveness among us ! But I shall say no more of this, but the Apostles Caution, Gal. 5. 15. *But if you bite and devour one another, take heed that ye be not consumed one of another.*

Fifthly, That natural serviceableness among God's people on Earth, is a grand Christian Duty : as saints must not hurt, so they must help each other Heaven-wards ; Members of the

1 Cor. 12. 25. Body should have the *same care one for another* ; this is God's great design in giving variety of Gifts, for Profit, and mutual Edification : For there be variety of Duties incumbent upon Christians : Sometimes they must Warn Unruly, that are in danger to fall into Sin ; then Comfort the Feeble-minded, wounded with the sense of Guilt ; Support the Weak, that are Staggering, ready to Fall ; Instruct the Ignorant ; Resolve the Doubting ; Settle the Wavering ; Quicken the Dull,

1 Thess. 5. 14. by provoking them to Love, and to good Works ; exciting each other to Prayer, to attendance on publick Ordinances, to a Covenanting with God : Oh what need of strengthening the

Heb. 10. 24. *Hands of one another in God, to lift up the Hands that hang down, and the feeble Knees ?* Answer Objections and Cases of Conscience : Christi-

Zech. 8. 21. ans have enough to do if they look

Isai. 2. 3.

Jer. 50. 45.

Heb. 12. 12.

about them, and duely consider one another ; yea, they need abundance of Knowledge, Grace, and tender Compassion, yea, and Goodness, that they may be able to admonish one another what need to bear one anothers Burdens, and so fulfil the Law of Christ ; not to judge or despise one another in smaller matters, by seeking to please our Neighbours, for their Good to Edification ; not putting a *Stumbling-block before the Weak, &c.* These are Duties of great importance, and require great Diligence, and Discretion ; this will be a means to exercise our own, and draw out the Gifts and Graces of others ; and by this means others Gifts will become ours. The contrary Omission is a sad symptom of Apostacy, and tendancy thereto ; and this mutual Communion is propounded as a Remedy against such a declining, *Heb. 10. 25. Not forsaking the Assembling of our selves together, as the manner of some is, but exhorting one another, and so much the more as you see the Day approaching ;* No Man must say as Cain, *Am I my Brother's keeper ?* No, God expects we should watch over one another, for mutual Advantage : What if any be missing in that day through our Neglect ? O Christians, let us delight

Rom. 15. 14.

Gal. 6. 2,

Rom. 14.

34, c. 15. 1

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1 Cor. 8. 9.

in the Society of those here on Earth, that we hope to have Communion with in Heaven : *David* accounts the Saints on Earth, *Excellent ones, in whom was all his delight* : And, *Let the*

Psalms 16. 3. *Righteous smite me, it shall be a kind-*

Psa. 141. 5. *ness ; and let him reprove me, it shall be an excellent Oyl, which shall not*

Prov. 27. 6. *break my Head,* because it melted his Heart ; *For Faithful are the Wounds of a Friend* : Oh what a Mercy if we could by Divine assistance, help one another towards Heaven !

Sixthly, It is a great comfort, to surviving Relations, to hope upon good Grounds, that their dead Friends are among the Spirits of just Men made Perfect : O what a Comfort is it to think, my Pious Father, my Zealous Mother, and Predecessors are ascended into Paradise, and are now beholding the pleasant Face of God in the Beatifical Vision : Remember their Tears, Groans, Complaints under the body of Death, and distance from God ; but now all Tears are wiped from their Eyes, and Sin from their Souls ; they shall sorrow no more at all ; they have taken up their Rooms in those heavenly Mansions, with *Abraham, Isaac, and Jacob*, and all the holy Patriarchs, Prophets, Apostles, Martyrs, Confessors ; these Died in Faith,

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Faith, are perfect in Love, and are as Perfect as their Souls are capable of being at present ; waiting for the final Consummation of their Felicity in Soul and Body, at the general Resurrection : *When the Lord himself shall descend from Heaven, with a shout, with the voice of the Arch-Angel, with the Trump of God ; and the Dead in Christ shall rise first, and they that are found alive shall be changed, and caught up together with them in the Clouds to meet the Lord in the* 1 Thess. 4.
6. 17, 18.

Air, and shall we be now ever with the Lord : Wherefore let us Comfort one another with these Words : There's Comfort at present, to think that part of our selves is Glorified ; my loving Wife, my sweet Children, have got the start of me, and have Commenced in that famous University, Doctors, in the profoundest Gospel-Mysterics ; Saints in the highest Duties of Grace and Sanctity, and compleat Graduates in Happiness, and everlasting Felicity : Oh blessed state ! Their Joy is my Comfort ; their Holiness enlargeth my Heart in Gratitude that their is such a State, and my best Friends are got thither, though I be Grovelling below in this Valley of Achur. Oh that I could discourse one hour with my Companion of that

1 Cor. 15.
51.

Heavenly Converse.

psal. 16. 9. **Cœlestial State** above ! His Body sleeps in Jesus, his Soul converseeth with Jesus ; the Sting of Death is gone, and the Crown of Glory is set upon his Triumphant Head ; his Body rests in Hope, his Spirit hath attained the End of his Hope ; why should I complain I want my dear Friend, when in some sense I have him, and am come to him in Association, Communion ? I need not want him if I had but an heart to improve him ; Oh that my heart were elevated above this narrow dirty World, to that blessed State ! I will study my Duty, their Felicity, and hve after them, rather than spend my days in Lamentation for my loss ; let God be Glorified, Souls saved, and I am Satisfied.

Seventhly, 'Tis an high Preferment, to be advanced by Death amongst the Spirits of just Men made Perfect. Souls have no Sexes ; whether Men or Women, gracious Spirits here, shall be equally Glorified : The essential Happiness of departed Souls is to be ever with the Lord ; additional Happiness is to be with those blessed Spirits.

O what a meeting will that be of gracious Husband and Wife, that Pray'd and Wept together here, and now shall be in the Bosomes of each

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other, with their dear Lord for evermore.

The Pastor shall own his Child in Christ : *Which sha be his Joy, and Crown of Rejoicing* : The Convert shall own his Instrument of his Good, and say, This, O this is my spiritual Father in Christ ! Such a time, in such a place, by such a Sermon, God toucht my Conscience, and sent me home with a bleeding Heart, and by the same means satisfi'd my Soul of my interest in Christ ; and by the same Ordinance built me up in Holiness ; and now he that Sowed, and we that Reap, rejoice together : O blessed day, that ever I saw that Man's Face, or heard his Voice !

1 Thess. 2.
19, 20.

John 4. 34.

The Father will say of his poor carnal or prodigal Child, whom the Lord hath reduced ; I should never have had so many Errands to the Throne of Grace, had it not been for that sad Occasion ! that was a costly Child ; I had never gone so frequently and fervently to God in Prayer, had not that untoward Child sent me with a sad Heart and many a salt Tear ; but God heard me, and it was as Life from the Dead : I own such a Child as a *Samuel* ; and such a signal Mercy shall occasion Joy and Hallelujah's to all Eternity.

Heavenly Converse.

The gracious Child will look with Joy on his pious Parent, and bless God for their Religious Education, Prayers, Examples, Instruction, Admonitions, which God blessed for my Souls good : Oh, my Mercy that I enjoyed such Godly Parents, that were dear to me, but never so dear as now.

Thus it will be amongst Christian Friends, that have conferr'd, and wept, and prayed, and enjoyed the Seals of the Covenant together : What a Soul-reviving meeting shall they have in Glory !

You'll say, How know you that the Saints shall know one another in Heaven ?

I Answer, We are not certain, but it's probable, because they shall enjoy that which will most contribute to their Comfort ; and doubtless this mutual Knowledge, and reflecting on their by-past intercourse will. *Luther* on the Evening before he Died affirmed it saying, *Adam* knew *Eve* to be part of himself ; and the Disciples knew *Moses* and *Elias* with *Jesus* in the Mount of Transfiguration &c. Not that they shall have such a meer natural Knowledge of each other as they had in the Flesh, it shall be refined from all Dregs of Sense, and be-

Mat. 10. 28.

become like that of Angels.

Divines dispute profoundly about the manner of Spirits Discourse, or notifying their minds to each other : I doubt not of the thing ; but we being so ignorant of the Natures and Operations of Spirits, are not able exactly to conceive of, or describe it. Oh what accession will it be to the Saints Happiness, that they shall meet with such as they have known here, and famous Saints they never saw in this World, to communicate Experiences to the only Glory of their highest Lord, to whom alone the Rent of Glory is due. O happy meeting, never to part more ! There will be no Schisms, sinful Passions, Censures, Reflections, unkind Withdrawings, but all the Saints there shall be one piece united together in perfect Love, fully illuminated with the Chrystal beams of the Sun of Righteousness, bathing their naked Souls in the refreshing Streams of Life and Love : *When that which is Perfect is come, then* ^{2 Cor. 44.} *that which is in part shall be done away :* Oh blessed Day when there shall be no more Quarrels or Jar-rings ! when all those gracious Friends, to whom our Hearts were knit in the Lord, that departed before us in the Faith of Christ, whom we thought we

we had lost, and bewailed as *Jacob* did for *Joseph*, then we shall meet them with more Joy than *Jacob* met his Son : O what clasping of Arms, unitings of Spirits, and mutual interchange of Heavenly Graces will there be ! What reciprocal Affections will there be ? Nor is it any Diminution to Christ's Honour that he there maketh use of our Fellow-creatures to compleat our Joy ; the Sun shineth upon the Stars as well as on the Earth, and the Stars on one another : The whole Creation, (saith a great Divine) will be still one compaginated Frame, and the heavenly Society will for ever retain their Relation to each other, and their Aptitude and Disposition to the Duties and Benefits of their Relations.

O when, when then shall my Soul get off this tempestuous Sea for that haven of Rest ? How long shall I dwell in *Meshech* ? How long must I be travelling in this un-even Road ? When shall I come to the Mount of God ? were it not for the rare and sweet Visits I have of God, this World would be an Hell : Did not my Soul enjoy some sweetness in Communion of Saints, it would be an howling Wilderness : But what is this to that above ? where these Souls

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Souls shall be defæcated from all the Dregs of Ignorance, Error, Partiality, and Sublimated to the highest degree a Creature is Capable of ! How gloriously will God shine in the Glory of the Blessed ! How delightful will it be to see their perfection in Wisdom, Holiness, Love, and Concord ! there is no jarring, or discordant Spirit that is out of Tune : If I go from loving Friends on Earth, I shall go to such as will love me incomparably better ; and I shall love them better, because both shall be better, and more lovely, and love more perfect : It costs some pains here to rouse my thoughts to heavenly Objects, but when I am got above, it will be natural to delight in God, and in his Saints : A contemplation will carry into full Communion : O what a blessed Harmony of Minds, Wills, Practices ! There's nothing but confusion in this lower World, and perfect Order above. Let Death come and deliver this weary Spirit pressed down with Guilt, Corruption, Sins, of Wealth, and Temptation, from all the evils of this sinful Life, and raise it up, among the *Spirits of just Men made Perfect.*

I shall upon this Ocasion, conclude with a passage taken out of Mr. *Baxter's*

Baxter's Dying Thoughts, pag. 198.
 which doth something illustrate my
 Proposition, concerning that Commu-
 nion that Saints below, and Spirits
 of just Men above made Perfect,
 which may seem somewhat strange.

" It is at least, (saith he) very pro-
 " bable, that God maketh glorified
 " Spirits his Agents and Ministers of
 " much of his Beneficence to the Crea-
 " tures that are below them. For,

" 1. We see that where he endow-
 " ed any Creatures with noble Endow-
 " ments he maketh use of that Crea-
 " ture to the benefit of others : We
 " shall in Heaven be most furnished
 " to do Good, and that furniture will
 " not be unused.

" 2. And Christ tells us, That we shall
 " be like, or equal to the Angels ;
 " which though it mean not [simply,
 " and in all things,] yet it meaneth
 " more than to be above Carnal Ge-
 " neration : For it speaketh of a
 " Similitude of Nature and State as the
 " reason of the other : And that the
 " Angels are God's Ministers for the
 " Good of his Chosen in this World,
 " and Administrators of much of the
 " affairs on Earth, is past all doubt.

" 3. The Apostle telleth us, That
 " Saints shall Judge the World, and
 " Angels ; and Judging in Scripture

" is oft put for Ruling : It is there-
 " fore probable at least, that the *De-*
 " vils and the *Damned*, shall be put
 " under the *Saints* ; and that with
 " the *Angels*, they shall be imployed,
 " in some Ministerial over-sight of the
 " *Inhabitants* and *Affairs* of the *Pro-*
 " mised *New-Earth*.

" 4. And when even the more no-
 " ble Superiour Bodies, even the *Stars*
 " are of so great use, and influx to
 " *Inferior* Bodies, it is like that accor-
 " dingly Superior Spirits will be of use to
 " the inhabitants of the *World* below
 " them : The truth of this *Notion* I
 " neither affirm, nor deny, but leave
 " it to the *Consideration* of the *Learn-*
 " ed ; as it is propounded only as a
 " *Conjecture* : Yet this doth no ways
 " Countenance *Popish* Adoration of
 " *Saints* and *Angels* ; which the be-
 " loved *Disciple* twice was *Prohibited*. *Rev.*
 " 19. 10. 22. 8, 9.

I shall Conclude all with a Poem
of Mr. *Herbert's*, called the *S T A R*,
page 65.

Bright Spark shot from a brighter place,
Where Beams surround my Sav'ours face,
Canst thou be any where
So well as there ?

Yet if thou wilt from thence depart
Take a bad Lodging in my heart,
For thou canst make a debtor,
And make it better.

First with thy *fire-work* burn to dust
Folly, and worse than folly Lust ;
Then with thy Light refine,
And make it shine :

So disengag'd from Sin and Sicknes,
Touch it with thy *Cœlestial* Quickness,
That it may hang and move
After thy Love.

Then with our Trinity of Light,
Motion, and *Heat*, let's take our flight
Unto the place where thou
Before didst bow :

Get me a standing there, and place
Amongst the beams which crown the face
Of him who dy'd to part
Sin and my Heart.

That

That so among the rest I may
Glitter and Curl and Wind as they ;
That winding is their fashion
Of Adoration.

Sure thou wilt Joy by gaining me,
To fly home like a laden Bee
Unto that Hive of Beams,
And Garland Streams.

FINIS.

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